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MEMORIAL ADDRESS
CENTENNIAL ANNIVERSARY
of centre st. cong'l. church
MACHIAS ME.



Class F29

Book M142



Joanna Baer Brown



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MEMORIAL ADDRESS
ON THE OCCASION OF THE
CENTENNIAL ANNIVERSARY
OF THE FORMATION OF
CENTRE STREET
CONGREGATIONAL CHURCH,
AT MACHIAS, ME.

BY REV. H. F. ^{Harding} HARDING.

TOGETHER WITH
A BRIEF HISTORY
OF THE
CONGREGATIONAL SABBATH-SCHOOL
TO SEPTEMBER, 1884.

MACHIAS:
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INTRODUCTION.



The Memorial Address of Rev. H. F. Harding and the account of the Centre Street Sabbath-school, contained in the following pages, are not offered to an indifferent public, but to those persons who are interested in the welfare and history of the Congregational church in Machias, whether they now live within the limits of the old township or are scattered abroad over the entire breadth of the continent.

Mr. Harding, with but little time at his command, yet with much labor, collected a good deal of interesting and valuable information relative to the early history of the church, the founding of which he was to commemorate, and arrange the same in form fit for preservation. This was a work the more difficult to do as the settlers of Machias and the founders of her religious and civil institutions were far more efficient in arduous labors and deeds of valor than careful and particular in minutely recording their doings. In the light thus thrown upon those early times many

points, before obscure, are made plain, as a single instance will show:

For, in answer to a question that naturally arises, we find in the fact of a handful of settlers planting themselves two hundred miles beyond the most advanced outpost of civilization, followed by the excitements, privations and dangers of the long years of the Revolutionary war, a sufficient reason why nearly twenty years elapsed between the first settlement of the town and the organization of the church.

Those of us who listened to the delivery of the address were carried back by the vivid language of the speaker until the beautiful views the immigrants saw as they sailed up this bay and river, one hundred and twenty years before, seemed passing before our eyes; and as with him we followed rapidly down the years, the events of which he so fully in few and graphic words related, we seemed to be in turn contemporary with each of the worthies whose life and labor was the theme of his story, with the patriotic Lyon, and not forgetting the wonderful episode of Clark Brown, with the pious Steele and his colleague the earnest Jackson, the meek and pure-minded Ward, the impulsive Kendall, the efficient Brown, the genial and faithful Bowler, till we come to his own day, so full of interest and faithful work, and that of his successors, where the recollections of a large part of his hearers came in, verifying the words of their former pastor.

The history of the Sabbath-school was mainly written by one who was for several years a resident of Machias and an active and prominent teacher of one of its advanced classes

of young ladies. The work, not fully completed by this author, has been brought down to the present time by another who has been one of its members, either as scholar or teacher, for more than thirty years. The school, like the church to which it is an adjunct, is unfortunate in having only scanty records of its commencement and early history.

The steps preliminary to the Celebration, of which the address here published was a part, were as follows: As the year 1882 drew near, the members of the Centre Street Church felt that a suitable celebration ought to be made of the one hundredth anniversary of the organization of a christian church in Machias; the first, with perhaps a single exception, in all Eastern Maine, their own original stock and the parent of some half dozen branches, and the contributor to many other churches. At the Annual Fast, a time-honored and highly prized institution of the Centre Street Church, at the beginning of that year, a committee consisting of three gentlemen and three ladies was appointed to take the subject into consideration and prepare a plan for a celebration, and report at any subsequent meeting. This committee reported in May, and their report was duly accepted: "That Commemorative Centennial Services should be held in Centre Street Church on Tuesday the 12th day of September following, and that the order of the services should be such religious exercises as would be appropriate to the occasion, including an Historical Address, also the reading of letters from former members and invited guests. That the ministers and members of the churches formed in considerable part from the membership of this, namely: the Congregational

churches in East Machias, Machiasport, Northfield, Whitneyville, Marshfield and Jonesport, should be invited to be present and join in the services. That absent and former members should be invited to be with us on that day, and unite in the celebration; and such ministers and members of other churches in the county and elsewhere as should be known to have an especial interest in this church.”

To carry out this plan, a Committee of Arrangements and Invitations was appointed, consisting of the pastor Rev. Daniel Greene, the Deacons, and several others of the brethren and sisters. Such other committees as were necessary to complete the preparations were also appointed.

In the latter part of June an invitation to prepare the address was sent to Rev. H. F. Harding of Hallowell, who for many years was pastor of this church. This he cheerfully undertook and, at the appointed time, as already indicated, performed to the full satisfaction of all his hearers.

The following card of invitation was sent to all former or present members of this church not residing at Machias, and to all other guests:

“Centennial Observance of the Organization of the Centre Street
Congregational Church at Machias.

Machias, Me., July 17, 1882.

It has been decided by the Centre Street Congregational Church, at Machias, to observe with appropriate services the Centennial Anniversary of its organization, which falls on the 12th day of September, 1882.

In behalf of the church we affectionately invite you to join in the

services to be held on Tuesday the 12th day of September next at 2 o'clock P. M., in the Centre Street Church in Machias, in commemoration of an event which has been so fruitful of good, and in returning thanks to our Heavenly Father for his signal blessings which have flowed from this early established church.

An early answer is requested, and hoping you may be able to unite with us in the services of the occasion,

We remain very sincerely yours,

REV. DANIEL GREENE, Pastor.

DEA. WILLIAM INGLEE,	MRS. CHARLES F. STONE,
“ ISAAC HEATON,	“ F. S. COFFIN,
“ GILBERT LONGFELLOW,	BRO. THOMAS BOYNTON,
“ WARREN HILL,	“ MASON H. WILDER,
“ CHARLES F. STONE,	“ CLARK LONGFELLOW,

Committee of Arrangements and Invitations.”

A note of similar import was sent to each, collectively, of the six churches already mentioned; also to the Methodist and Baptist churches in this town.

For the convenience of those persons in the county who would like to attend both, the Congregational Conference, held usually in October, was that year held with the church at Machias, and met on the same day the celebration occurred. The Conference, however, simply organized and adjourned to the next day, the afternoon and evening of that day, Tuesday, September 12, being given to the centennial exercises.

The church was very neatly and tastefully decorated by the young ladies and gentlemen of the society, under the direction of the late Mrs. Dr. Smith.

Owing to a severe rainstorm, which commenced Monday morning and continued until Tuesday afternoon, many from other towns, who otherwise would have been present, were kept at home; yet the number in attendance was sufficient to fill the house.

In the services of the day, the Rev. Daniel Greene presiding, the programme here given was carried out:

“Services at Centre Street Church, Machias, on Tuesday, Sept. 12, 1882, in commemoration of the Organization of Centre Street Congregational Church, on the 12th day of Sept., 1782.

ORDER OF SERVICES.

2 o'clock P. M.

Organ Voluntary.
 Invocation.
 Anthem.
 Reading Scripture.
 Prayer.
 Chant.—Lord's Prayer.
 Historical Address,
 By Rev. H. F. Harding,
 of Hallowell, Me.
 Hymn.
 Benediction.

EVENING SERVICES.

7 o'clock

Organ Voluntary.
 Hymn.
 Prayer.
 Organ Response.
 Reading Letters.
 Social recess of 10 minutes.
 Hymn.
 Addresses.
 Hymn.
 Benediction.

The address was the principal feature of the occasion, and occupied nearly two hours in its delivery.

In the Conference, on the next day, the following vote of thanks was offered and, first by a rising vote of the members of the Centre Street Church, and then by all others present, unanimously adopted:

“The Centre Street Church desire, through the committee

of arrangements, to express their sincere thanks to the Rev. H. F. Harding of Hallowell for his undertaking so arduous a task as the preparation of an historical address of the Centre Street Church of Machias, covering the period of one hundred years from Sept. 12, 1782; also for the great pleasure received in listening to the delivery of that address, so full of interesting reminiscences of the early church and settlers.

The committee would also express their desire that the address and other interesting papers in Mr. Harding's hands be given for publication."

It was also ordered by the Conference that the vote of thanks, with the names of the committee, should be recorded in their minutes of that meeting.

A copy signed by each of the committee of arrangements was also sent to Mr. Harding at his home in Hallowell.

MACHIAS, 1884.

MEMORIAL ADDRESS.

BY REV. H. F. HARDING.

BRETHREN AND FRIENDS:

The occasion that brings us together to-day is one of unusual interest and well deserving of special commemoration. On the 12th day of September, 1782, this church had its origin; and we, who now compose its living membership, together with the welcome representatives of its numerous offspring, are met here to celebrate the centennial anniversary of its natal day. We pause to-day amid the busy, stirring scenes of active life, and turn aside from the engrossing pursuits and occupations of the living present, that we may retrace from the far-off beginning the paths which their feet pursued with painful sacrifice, who have long since rested from their labors, and reverently review the noble work which their piety founded, their faith builded,

and their prayers consecrated for our invaluable heritage. To relate the circumstances of its origin and recall the memory of its founders; to trace its progress downward with the advancing years of its growth, describing the chief events in its history, and the actors in its great work for God and humanity; to reunite the separate links in the chain of its past existence, and gather up the scattered threads of its complicated life and weave them into one consecutive history, is the high duty and the grateful task you have imposed on me for this occasion, and which I cheerfully accept, only regretting that it has not fallen into hands better fitted for the execution of so important a service.

And the difficulty of the task will be more fully appreciated when we mention that, of the formation of this church and of its early history during the pastorate of its first minister, the Rev. James Lyon, a period of twenty-three years, no contemporary record exists. No original document—not a written or printed word, that I am aware of—has come down to us from that long and eventful period of our church history. The earliest records of the church which commence in the year 1797 and open with a very brief and summary account of the formation of the church and of its first minister, are from the hands of his successor, and are included in a single page. But while the absence of any original account or direct information leaves the first quarter of its history shrouded in mist almost mythical, we are thankful for the amount of incidental information furnished from other sources, and the light thus thrown on the dark period of its infancy from unexpected quarters, so that the events that

transpired, and the actors in the scenes, may be vividly represented before us.

That first record, referred to above, is so brief that we cannot do better than quote it entire. It reads as follows:

“December 5, 1771, the Rev. James Lyon was settled in this town of Machias as the first gospel minister, it being at that time but a plantation. The church was formed under the pastoral care of James Lyon, on the 12th of September, 1782. On this day Joseph Libby and Benjamin Foster were chosen and appointed deacons of the church. The rules and regulations, as there assented to by the members, are as follows:

1st. Persons may be admitted to this church without making any public relation of their experience.

2d. That all matters of acknowledgment for the breach of God's commandments should be acknowledged before the church only.

3rd. That the Holy ordinance should be administered three times a year.

4th. That the months for that purpose should be May, August and October.

Oct. 6, 1772, the Sacrament of the Lord's Supper was first administered. These are the only particular records of the church under the Rev. James Lyon. The church and those in covenant were left very irregular by the Rev. James Lyon, who died October 12, 1794.”

This is the only report the church has transmitted to us of its earliest history; very brief indeed, but full of significance. The last statement of this record we beg you to

notice particularly, as it has important bearing on portions of our subsequent history. And we think the church must have had a written covenant which constituted its bond of fellowship, though no record of such remains. Leaving, then, this brief statement to stand by itself for the time being, let us look elsewhere for answers to the numerous and pressing questions that force themselves upon our minds. Who were the men and women, and whence came they, who laid the strong foundations on which others have builded, and performed the hard labor into which we have entered?

Nearly all of the original members of the church came with the two companies of the first settlers from Scarborough, in the years 1763 and 1765. The people of that settlement, one of the earliest and most prosperous on the coast of Maine, were not unacquainted with the natural attractions and advantages of this locality, as they had visited it occasionally for the purpose of procuring the marsh hay, even as early as 1672. The immediate cause that led to the permanent settlement of this town in 1763 appears to have been the terrible drought which prevailed very extensively in 1761 and 1762, and the forest fires which raged in consequence of the same, by which the crops were cut off, and large tracts of forest land utterly ruined. Hardly fifteen years had elapsed since the last Indian massacres were perpetrated in 1747, and another war broke out in 1754, only nine years before the emigration. Thus leaving behind them a land withered and blighted by drought, ravaged and desolated by fires, and a soil stained with the blood of frequent Indian massacres, this sequestered retreat of nature

must have seemed to those early settlers a paradise of beauty and a haven of rest. Imagination vividly pictures before us the scene which presented itself to their view. After a long and stormy passage, on the 20th of May, 1763, their little schooner, with Buck for master, entered the Machias bay, bearing the first colonists—seventeen men, two of their wives, and six children—twenty-five souls in all; and they came to stay. And as those homeless wanderers, sick and weary with the long and stormy voyage, rounding the Point of Maine, sailed in among the green islands and along by the Jasper headlands, and the sheltered inlets and sunny coves with their densely wooded shores, and with the inflowing tide floated up through the narrows, where on either hand the smooth meadows stretched away to the hills, or tinted with the first green of the opening spring, the stately forests came down to bathe their feet in the calm waters, and still on till in the northward, over the widening bay, and the broad level of the marsh lands, far away the eye rested on the beautiful amphitheatre of the Marshfield hills, inclosing the landscape, surely not without deep gratitude and hope did they behold the scene of their future home and labor, and rejoice for the divine goodness that had cast their lot in so pleasant places, and directed their way to so goodly a heritage. Nor did the new comers inherit beauty alone with their new-found abode, for with no less prodigal hand had nature provided the resources for comfortable livelihood, productive industry and profitable commerce in the junction of three rivers, reaching back into the vast extent of virgin forests, and the waterfalls meeting the

inflowing tides of the ocean. Such was the wilderness of beauty and fertility where they had planted themselves and begun to lay the foundations of their church and state.

Two years after the first immigration, in 1765, came another and larger company of men, bringing their wives and children, and household goods; and in the two were included most of the members of the future church; and judging from the facts recorded in the subsequent religious histories of the two communities, the mother must have sent out much of her best material. It is a fact worthy of notice here, that Scarboro, the original abode, is divided by an extensive marsh, with a river flowing through it, into two separate regions named from the earliest settlement, Black and Blue points, named from a similar configuration and nomenclature in old Scarboro in England, so that the people were already accustomed to an arrangement for church going, precisely similar to that practiced in this town for nearly half a century between the East and West rivers, apparently with mutual satisfaction, and unbroken harmony.

And so they came to stay, those strong-minded men, brave and true-hearted women, and settled around the West Falls, and the head of tide water on Middle river, and up the romantic valley of East river, and on both shores of the bay below.

Would that there had been among them a Bradford to transmit to us a journal of the trials and the struggles of that infant colony; but they have left us no record of their experience in that time. Only we know, that amid the hard-

ships and trials incident to a new colony, they grew and prospered, for, in 1770, eighty names are appended to a petition for an act of incorporation for the Township of Machias, which covered a territory of eight miles by ten, and included in its limits the four chief centres of population, West Falls, East and Middle Rivers and the Port, the total of which must have reached about 500 souls. Up to this time there was no minister in the place, but no sooner were they fairly settled in their new homes than they took measures to supply this, to them, indispensable need; and in 1771 voted to raise the sum of £84 for the minister's salary, which they afterwards increased to £86, and in addition voted £84 as a settlement, which it appears they never paid; considering their circumstances, a most extraordinary provision for the minister's support. As late as 1812, I think, the valuation of the town was \$15,000. If the inhabitants of the original township to-day should contribute as liberally for ministerial support in the same ratio to the present valuation, the minister's salary would be a most liberal one—say \$50,000.

Reviewing from our standpoint the course of events of that early period of hardship and conflict, possessing a national as well as local interest, we cannot fail to discern the hand of a special providence in the circumstances that gave to the people of all Machias the Rev. James Lyon to be their minister for nearly a quarter of a century. Stephen Jones, Esq., one of the leading citizens, if not the ablest man in the community at that time, being in Boston, looking out for a minister, found there Mr. Lyon, just returned from Nova Scotia and looking out for a place, and persuaded him

to return with him to Machias, where he entered at once upon his long, eventful, and most successful ministry. In the succeeding period of trial and conflict, from 1771 to 1794, he proved not only a faithful minister but, in other trying relations, disclosed the qualities of a remarkable man, and proved himself to be emphatically the man for the place and the times, and we must know something of his previous history before considering his great work.

Mr. Lyon was a native of New Jersey, and enjoyed the advantages of a liberal education, having commenced his preparatory studies when over twenty years of age, and was graduated from Princeton College in 1759, somewhat late in life. After his graduation he pursued his theological studies, as the custom then was, with a private clergyman, and was licensed to preach by the Presbytery of New Brunswick in 1762, and ordained by the same body, Dec. 5, 1764, to go to Nova Scotia, where he labored for several years in the ministry, and was never installed as Pastor of this church or any other. The course of events by which God brought him to Boston just at this juncture, looking for a place, when Stephen Jones was there looking for a minister is, to say the least, very remarkable. While Mr. Lyon was preaching around in several places in New Jersey an event occurred which changed the whole current and work of his life. Some gentlemen of Philadelphia, probably perceiving the force of character and practical ability there was in this man, induced him to go down to Nova Scotia and locate a grant of land received from the crown. He fixed upon the township of Pictou, and became owner of one

eighth himself. But while engaged in this secular employment he did not forget his Master's business, nor neglect his sacred vocation, but preached about in several places as opportunity offered. Then he returned to Massachusetts, married Martha Holden, and with his wife returned again to Nova Scotia and preached four years in the small town of Onslow, recently settled by Irish Presbyterians. The settlers were very poor and not able to pay him much for his services, and having by this time exhausted all his resources, being literally starved out, he left and came to Boston, seeking a place, where Mr. Jones, seeking a minister, found just the right man and minister for Machias.

The place first used for the meeting house was a barn belonging to Stephen Jones, and standing on the other side of Centre street, directly opposite this church. Three years after this, in 1774, the first church building was erected on the south-east corner of the Smith lot, and covering a part of the lot on which the Edward Smith house now stands, next to the lot whereon Libby Hall now stands, subsequently deeded to a committee of the proprietors by George Libby, one of the original sixteen settlers, being a part of the seven acre lot assigned to him in the original division. It was a wooden building 42x25, one story high. It had no pews, but plain seats ranged along both sides against the wall, with an aisle running between, and a low pulpit placed at the farther end. This church was built by the private subscriptions of some sixteen individuals, and cost exactly £65 8s. 11d.—equal to \$217.

Humble and insignificant as seems to us that first church,

it was the scene of stirring events, the Faneuil Hall of Machias; certainly a great step in advance of the barn; and doubtless its dedication an occasion of great rejoicing to the whole town. At this humble altar in this lowly pulpit the faithful and devoted pastor ministered and preached on alternate Sabbaths, till his voice was silent in death, to the congregation of earnest and strong-minded men and women gathered from all parts of the town; unsurpassed, we will venture to say, in clear intelligence and vigor of intellect, indeed in all the noblest qualities of manhood and womanhood, by any congregation ever assembled in lowly chapel or stately temple for the worship of God. Here were the Joneses, and Smiths, and Longfellows, and Holways, and O'Briens, and Fosters, and Talbots, and Seveys, and Libbeys, and Crockers, and Bruces, and Stillmans, and many others like them: men and women of faith, and prayer, and courage, and self-denial—capable of the noblest heroism and sacrifice that humanity is called upon to put forth. To that consecrated though lowly chapel, standing on yonder hill, summoned by no Sabbath bell, from far and near came the people of all Machias, through the winding forest paths, or gliding along the calm surface of the bay in boats, for their Sabbath service. But not for worship alone was it employed, but in a cause to them equally sacred: for they were people whose religion taught them that "Resistance to tyrants is obedience to God." In that little church great questions of humanity were discussed; important affairs of state were transacted; solemn councils were held, and plans and schemes of resistance organized in the cause of liberty and sanctioned by

prayers and sermons, that surprise us by their wisdom and astonish us by their audacity and reckless disregard of personal safety, that should render it historical and memorable forever.

Stirring times are at hand. The battle of Freedom for their country and the world is about to open, in which this remote settlement, hemmed in by interminable forests on three sides and by "ocean's gray and melancholy waste" on the other, shall bear a conspicuous and glorious part. The story of their patriotism, their fearless courage, their labors and sacrifices in their country's service has never been published to the world. To record and transmit to posterity their worthy deeds and great sacrifices in their country's service is a duty this generation owes to their noble progenitors that their achievements shall have a place in their country's history by the side of the stories of Concord, and Lexington, and Bunker Hill, and be held in equal honor. But what had the church to do with all this, you ask? Truly, religion and politics got strangely mixed up in those times. The minister and two of the deacons of the church, soon to be formed, were among the leading spirits in the movement, and the third, Libby, contributed to the cause his fervent prayers, among which is that one handed down to us as "Deacon Libby's prayer," which reads like a Psalm of David, and is almost as good.

Sunday, the 11th of June, 1776, is a day to be reckoned as memorable and glorious in the annals of this town, and belongs equally to the church history. In the committee of safety it had been determined to capture the British vessel of

war named the *Margaretta*, sent here to watch over Ichabod Jones' lumber schooners, *Unity* and *Polly*, then loading with lumber for the British barracks in Boston, and lying near the outlet of Middle river. The officers were to be first seized in the church. The patriots in other parts of the town and along the shore had been summoned to rendezvous at the Port. They came up through the woods, on what has since been named the Revolutionary Path, to the point where the little brook crosses the road on the outskirts of the village, and, in the hollow just beyond the Otis Crocker place, and on the farther side, came to a stand, seemingly appalled at the audacity of their own undertaking. The lives and property of the people lay at the mercy of the armed vessel in the harbor; a pathless and interminable wilderness lay behind them, haunted by wild beasts and treacherous savages, their only avenue of supplies held by the enemy, and only three weeks' provisions on hand. No wonder they shrank from an attempt in which failure was ruin, and success would assuredly draw down upon them the vengeance of the British government. But there was one man among them, the captain of the company, Benjamin Foster, who never knew what fear was; who did not hesitate, and leaping across the brook bade all who would go on with him come over to his side. A few followed at once, then others, one by one, till the last man stood on his side.

Now let us change the scene to the little church on the opposite side of the river, and through the open windows, on that bright June morning, look in upon the assembled

worshippers, all but a few entirely unconscious of the blow about to be struck. The minister is in his usual place. Deacon Libby is there engaged in silent prayer. Ichabod Jones is there, the tory spy, who will never again sail away in the Unity or the Polly; and the British officers are there, in their bright uniforms, in blissful ignorance of the danger impending; and just behind, the fiery young John O'Brien, with his musket hidden under his seat, little dreaming of the hand-to-hand desperate struggle of the following day, and his own fearful peril, as for a few moments he stood alone on the deck of the enemy's vessel, facing the crew. The service goes on as usual, when suddenly a wild cry of alarm rings through the church, filling the congregation with excitement and terror. The officers, struck with sudden alarm, spring through the open windows and escape to their vessel, not even there feeling themselves safe. It was not a surprise, but a greater victory.

In the long and anxious conflict Mr. Lyon was one of the most firm and steadfast, and active, of all the patriots, sacrificing everything, asking nothing. In that most valuable record of the times, Col. Allan's journal, we read: "Sunday, Sept. 7, 1777, held town meeting to consult for safety. Then Parson Lyon preached an encouraging sermon." Both in the same church, doubtless. Again: "Monday, Nov. 10, '77, Col. Allan and Mr. Lyon went to the Ryhm, where all the soldiers attended prayers." There is extant a letter from Mr. Lyon to Gen. Washington, proposing a plan for the capture of Nova Scotia, offering himself as leader, and would doubtless have accomplished the

work, for he was well acquainted with the province and the people, and knew their sympathy to be with the States very generally. In the townships of Onslow, Truro and Londonderry, out of a population of nine hundred, only five took the oath of allegiance, and in King county a liberty pole was cut and got ready. There is but little question that but for the steadfast resistance of the people of Machias, the Eastern boundary of the United States would have been the Penobscot instead of the St. Croix, and hardly less doubtful is it that Parson Lyon would have added the Provinces to the States had his plans been carried out by the government. Not less active and devoted to the end of the war were his deacons, Col. Benj. Foster and Capt. Stephen Smith.

Mr. Lyons' salary, owing to the hard times, was not paid him during the war, and at one time was in arrears some £900. Whether this was ever paid in full we have no means of knowing. Not even did he draw the two rations allowed him by the general government. To what straits he was reduced, and how much he suffered is disclosed to us from a petition he presented to the Massachusetts Legislature some two years after the close of the war, a copy of which I have before me. At one time the food of his family consisted of the clams procured by his own labor, and it is known he had on one of the islands in the bay an establishment for making salt.

Surely the conduct of the church in the Revolution forms a noble chapter in its history, for which we are most devoutly thankful, and must by no means pass unrecorded in

this review of its past history. From such materials, out of such an experience sprung this church into being. From the foregoing narrative we see why its organization was delayed till Sept. 12, 1782. From the best information we can gain, the church, at its formation, consisted of but six members, Deacons Foster and Libby and their wives, Solomon Stone, and another female—and others were received from time to time till the number amounted to forty-two at Mr. Lyons' death. The form of the church organization was extremely simple. The day of creed-making had not arrived. Just three simple rules—admission without public relation of experience; confession for offences before the Church alone, and times of communion appointed. Truly apostolic in its simplicity, and not without significance. In the religion of that day experience was required as an evidence of conversion and condition of membership. Under the Edwards and Hopkins theology, then predominant, experience was a fearful thing. The ideas of the awful guilt of the sinner, the Justice of God, eternal decrees stirred some souls to wrath; sunk others to despair. Irresistible grace alone, through the agonies of remorse and the joy of forgiveness, could save a soul. Timid and conscientious souls shrink from the test. But to this little colony in the wilderness, called of God, comes a man, simple, earnest, practical, full of zeal and christian charity, and says, the church is simply a company of God's children on the earth. No need to tell in public of agonies and raptures; only satisfy your pastor and deacons that you are converted, and the door is open. This is just such a church as we should expect

Parson Lyon to form, a man of faith and practice rather than dogmas and systems. Moreover, it is to be observed that the age when this church came into being was rife with theological controversy. A reaction against the stern and exclusive system of Calvinism had commenced. Humanity began to assert itself against the doctrine of absolute sovereignty. And a portion of the new comers were inclined to the milder views. Stephen Jones, a man of liberal tendencies and a hater of sects, was as active in religious matters as in civil. The Talbots and others had arrived from Stoughton and other towns in Massachusetts, and it would not answer to split on questions of doctrine. They needed a broad church, and in this respect the minister was the man for the occasion. Ah, yes, we know a great deal more about the circumstances and influences that surrounded and operated in the formation of this church, than did the successor of Mr. Lyon, the Rev. Clark Brown, who introduces himself to the public by a single page of his record devoted to Mr. Lyon, his church and his twenty-three years' ministry. Thus amid the throes of civil war and religious controversy, the year before the close of the war, this church came into being and entered upon its divine mission. It was truly a church in the wilderness. No roads connected the town with other settlements, east or west. Not till a quarter of a century afterwards, 1806, was the road cut through to Eastport. There was not another minister within a hundred miles. There were but thirty-one Congregational and Presbyterian churches in Maine, and Mr. Lyon the only settled minister east of Wiscasset.

Two years later, lacking three months, the plantation of Machias became a town by act of incorporation under the Commonwealth of Massachusetts, and it was voted in town meeting to raise £86 for the Rev. James Lyon's salary, and £60 for schools. The same amount was annually voted by the town for Mr. Lyon's support till the time of his death. June, 1785, as appears by the old town records, it was voted to build two meeting houses, one at East River and the other at West Falls. Neither of these houses was built, but the next year the town bought of the original proprietors the old church on Libby Hill, paying exactly the first cost of the same, viz: £65, 8s. 11d. and hired a dwelling house of Samuel Rich at East River for a place of worship; the minister preaching at both places on alternate Sabbaths, the people from both places attending each service, and going round by way of Marshfield.

But Mr. Lyon's active temperament and broad views of ministerial responsibility would not permit him to confine his interest and efforts to the sphere of religious duty alone, but drew him into active participation in civil affairs also.

We cannot forbear citing one instance which bears strong testimony to the foresight and political sagacity of those village statesmen, and also gives proof of the confidence reposed in their minister's judgment in matters of great public concern. This occurs in a remarkable document found on the old town records, and is nothing more nor less than an emphatic Letter of Instruction, adopted in town meeting held in that little brown church, May 30, 1778, at 2 o'clock, P. M., to David Gardner, their Representative to

the General Court of Massachusetts, and reads as follows: "If any important question should come before the House during your attendance upon it, if in its tendency it will be likely to be highly beneficial to the public, you will give your vote for it—but you are not by any means to give your vote for any emission of paper money, nor are you to give your vote for any measure that will have a tendency to annihilate public or private debts. We have the honor of our Nation at heart, and would not by any means give our assent to an act that should have even a tendency to sully it. Though we are poor we mean to be honest. The town of Machias wishes to have the powers of Congress enlarged." This paper is signed by Stephen Jones, James Avery, Jeremiah O'Brien, Committee. Words of immortal wisdom; all honor to the men who had the sagacity to conceive and the courage to utter them. Is it that their spirits still linger amid the scenes of their former labors, and their voices still echo in the ears of their descendants, that after a hundred years, in the great victory of the party of Fiat Money, not a man was found in Machias to throw a Greenback vote, and, that her citizens, in the worst times of financial distress, wiped out the last dollar of their municipal debt, and had a balance left in the treasury. But it is the closing sentence of this remarkable paper that more nearly concerns our subject to-day. It closes with this direction to the representative, John Gardner: "You are requested to consult with the Rev. James Lyon on the necessary means to carry these Instructions into effect, and ask him for his assistance therein." James Lyon, then, was their political counselor as well

as religious teacher and pastor. Truly there is a Revelation to us in these closing words. The ten years following, from 1784 to 1794, do not appear to be marked by any important event. The town was steadily growing in population and wealth. The mills had risen, Phoenix-like, from the ashes of 1788, and lumber had gone up from \$3.00 to \$8.00 per thousand, and all things seemingly were prospering but religion. The two meeting houses had not been built, and the brethren who had shared in the Whitefield revivals were doubtless mourning over the low state of Zion. The cause of religion among such a people and under such a minister could not slumber nor go backward, and silently in all those years was preparing a movement of great importance in the history of the church, which accomplished itself in 1794; and that year saw a new church rise up in the place of the little brown church of 20 years before, with its two rows of wooden benches and low pulpit, though not finished till 1797. It was capacious in size, fine in its appointments, with its high-backed panelled pews ranged around the walls and a double tier in the body of the house, and aisles between with a gallery on three sides, and an elevated pulpit with winding stairs to climb to it. The sounding board was added in Mr. Steele's day. Truly stately and magnificent must have seemed to the congregation of that day, the new church in comparison with the humble structure, insignificant indeed in appearance, but noble in its uses and glorious in its memories. The story of the building of that church bears witness to the earnest spirit of the people, and is well deserving of record. The humble

structure, which had served so long and well the various needs of the people, secular and religious, was about worn out, and too strait for the increasing numbers, and a meeting of the citizens was held, March 18, 1793, at the house of Dr. Parker Clark, near the west end of the bridge, and now used as a store by J. Chandler & Son, but at that time occupied as a tavern. The object of the meeting was to take measures for the erection of a new house of worship. A subscription was opened at once, and the next day a gang of men were at work in the woods cutting timber, headed by Capt. Gideon O'Brien as chief chopper, followed by Capt. Jacob Longfellow, who acted as liner, and sufficient in number to side down the timber as fast as it was furnished by choppers and liners. The timber was given by Capt. O'Brien, and taken from the lot where Mr. Lemuel Gay afterward lived for many years. Another party of men, at the same time, were engaged at Marshfield in getting out timber for the same purpose, and the entire frame was prepared and hauled before the snow was gone. This building was in dimensions 45x55, and the cost of raising and covering, to March, 1796, was \$1,935. The ground plats for pews were sold for \$3,161, and the excess over the amount already expended went towards finishing the pews. These, with the pulpit, were completed in 1797. Did the old minister ever preach in the new church? No information is handed down to us on this point, but in all probability he did not. All the knowledge we have of the closing years of Mr. Lyon is derived from the annual votes, recorded on the old town book, and they tell in a most eloquent and

pathetic manner the unwritten story, of the declining age of this good man and faithful minister. Up to 1792 it is voted in the annual town meeting, year by year, to raise £86 for the support of Rev. James Lyon. That year the same amount is raised, but the form of the vote is changed, and it reads: "£86 for the support of a minister," and the next year it is still more indefinite, "Minister's, salary £86." James Lyon's name is left out, but no other name is inserted in its place. It is all plain to us now. Not old in years, but over-worked, over-burdened by protracted and excessive labors and cares,—pastoral, political, domestic,—his health is giving way; the strong man is failing. The people of Machias do not propose to change their minister. He has been with them twenty-three years, and stood by them through peril and storm, and when trade was prostrate and lumber brought next to nothing, he worked on all the same without pay, and never complained till they fell in debt to him £900; but now it is evident, these two years past, that his work is almost done. They will raise the salary all the same for him, but may have to pay it to another minister. And so, indeed, the next year it came about, and Nov. 5, 1795, appears this simple and touching record: "It having pleased the Divine disposer of all things to deprive us of our late pastor, we, the subscribers, request that a meeting of the inhabitants be called for the purpose of entering into some measures for supplying the town with an able minister." Signed by George Stillman, Wm. Chaloner, Aaron Hanscom, Nathau Longfellow, Jr., James W. Crocker, John Edmonds. All Machias joins in the petition, East Machias and Middle River

and the Port. October 12th he passed away, and November 5th all parts of the town are petitioning for another minister. What a testimonial to the work of the departed and the value of his work! Fifty-nine years of age; twenty-three spent in Machias as teacher, pastor, counsellor, friend, patriot. "After life's fitful fever he sleeps well," near the spot where he ministered, in a grave neglected, unnoticed, almost unknown; but when his monument shall be erected by a grateful posterity the most fitting inscription will be found in the words of Holy writ: "Blessed are the dead who die in the Lord, yea saith the spirit, that they may rest from their labors; and their works do follow them." And what matters it that, on your church records, only one brief page is given to his work and ministry here in Machias, and not even a memorial stone marks his resting place, since his enduring work is his everlasting memorial, and his record is written in imperishable characters in the hearts of men. In addition to his other endowments, Mr. Lyon possessed a fine musical genius and cultivated taste, and himself published a book of music. The "Manual of Devotion," which he also published bears testimony to his devoted piety, and was highly esteemed by his people. Mr. Lyon must have been about 37 years of age when he came first to this town. He began with its infancy, witnessed its steady growth, and left it strong, prosperous, and for the times, rich. Would that the gifted pen of a Bradford had transmitted to us a journal of the events of those stirring times, so rich in historical interest, so full of noble sacrifice, of romantic daring, of devoted patriotism. But deeds speak louder and longer than words.

From out that silent past voices are sounding still, telling us that the first minister of this church was not only full of zeal and devotion as a pastor and teacher, but a leader in public affairs; an eminent citizen, an ardent patriot, shrinking from no sacrifice, fearless of danger, a constant inspiration to his flock in every good cause. Surrounded by foes and dangers, the hostile power of Great Britain on one side and the savage tribes all around, it is an unspeakable wonder how they dared to pursue the bold course which seems to us almost fool-hardy; and then, doing it, how they escaped destruction.

The committee appointed to provide an able minister to succeed Mr. Lyon did not find one till the following May, when on the 17th of that month the Rev. Clark Brown came here to preach on the recommendation of the Rev. Peter Thacher, D. D., of Boston, to whom application had been made by the committee.

With Mr. Brown commences the written records of the church, opening with the summary of the earlier church and Mr. Lyon's long ministry, which we have quoted above. The records of Mr. Brown's ministry, which are loosely spread over quite a large sized book, purport to be kept by Mr. Brown himself; but, with the exception of a few entries in a sprawling, almost illegible hand, evidently his own, on comparison with the town records, are found to be in the elegant chirography of Ralph H. Bowles, for many years town clerk. These records are hardly more than a personal narrative of Clark Brown's ministry, which forms a strange episode in the history of the church. From James Lyon's

earnest, solid work for religion and humanity, to his successor's frivolous and fantastic efforts in his own behalf is a most striking illustration of the familiar adage: "It is but a step from the sublime to the ridiculous." He was a man of some literary ability, but possessed of an ill-balanced mind, and singularly lacking in judgment and discretion. He first addressed himself to the work of reconstructing the church and securing his own position. He prepared a formula of faith, a species of creed and confession, savoring strongly of paganism, to which the members of the church were requested to affix their signatures. Just one-half the number (211) signed, and the remainder were suspended; thus at the first stroke reducing his church one-half. Not yet feeling himself safe, he proceeded to convert the church into a religious association, or League and Covenant, bound together by a sort of oath which pledged the members to worship God and support Mr. Brown. The terms of admission to the church, so called, were framed more and more lax and easy; special accommodations were granted to those who wished their children baptised, without themselves joining the church, and provision made for admitting these baptised children into full communion when they should arrive at a suitable age: until, under his skillful manipulation the lines of separation between the church and the world were pretty nearly effaced, and the church proper had virtually ceased to exist. About this time he accepted a call from Brimfield, Mass., and passed from this field of labor to another, where the same unhappy drama was enacted on a larger scale and with more disastrous and permanent results. Two years of

Mr. Brown sufficed for the people of Machias, and though the majority welcomed his departure with more joy than his advent, still a small party adhered to him, and a movement was set on foot by some of the West Falls people to form a new parish and obtain a charter from the General Court of Massachusetts that they might have him all to themselves, for there was never a minister so foolish or erring that there are not found some to do him reverence.

And now, as we review from this distant period this singular break, I had almost said this solemn farce, in your church history, the whole explanation, with the motives and causes, rises before us. A new generation has come upon the scene. The town has been growing rapidly. A new and stately church has taken the place of the old one. The people have caught the spirit of the times. They are tired of the old minister and the old-fashioned ways and doctrines. Stephen Jones, the ablest intellect and most influential man in the society, is a liberal. A change is demanded. A new departure in theology is attempted. A young man just from Harvard and his private training, is called, and preaches in an astonishing manner. The people are carried away with enthusiasm, and unanimously vote the new minister £100 salary and £100 settlement, and then to make sure of him raise by private subscription £100 to be paid in merchantable lumber at Machias, not Boston, prices; an extraordinary sum, considering the resources of the people. But all were in favor, and so eager that those who could not attend the town meeting sent in their votes. Great expectations were cherished of the promising young minister. Social and witty,

brilliant and flowery in his style, not rigid in doctrine nor exacting in piety, he was received at first with great favor and unanimity, which soon waned in the absence of those qualities which secure permanent respect and usefulness in the pastoral office. And so, as was to be expected, his ministry was a disastrous failure. A few lines will complete his history:

Clark Brown was born in Stonington, Conn., in 1772; was baptised, on his mother's account, under the half-way covenant, Oct. 2, 1774, and joined the church in 1788; was a member of Harvard college, but never graduated. While at Machias, his first settlement, he received a call to Brimfield to preach as candidate. He remained in this place about six years, where his course was almost a complete repetition of that in Machias, but with more disastrous result. While here he married the daughter of Dr. Joseph Moffat, by whom he had two sons, named Orus and Neanthanus, and was sent to the Législature of Massachusetts twice by his partizans. After leaving Brimfield he was hired to preach one year in Montpelier, Vt., but requested to retire at the end of six months. He then started a weekly paper called the Vermont Watchman. Afterwards preached at Swansey, N. H., and Orange, Mass., and died in Maryland, Jan. 12, 1817, aged 45 years. His wife afterwards opened a school in Oregon Territory, which prospered, and finally grew into the first college established in that Territory. Clark Brown left a volume of sermons published while minister in Machias, which is still extant, and several occasional sermons and controversial pamphlets are still pre-

served as curiosities of literature in the Brimfield pastoral library.

From 1797 till the close of the century, there is a void in our church history. But with the beginning of the nineteenth century a new era dawns upon the church coincident with the commencement of the ministry of the Rev. Marshfield Steele. Though the church had been nearly dismembered by the reckless management of the last incumbent of the pastoral office, the material still remained and the process of reconstruction was immediately begun. Rev. Marshfield Steele came to Machias from Bolton, Mass. It would be difficult to find a man more unlike in every respect to the former minister than was the new minister Mr. Steele. Grave and even severe in deportment, painstaking and methodical in his habits, scrupulously, almost morbidly conscientious, a man of deep humility and most devoted piety, yet eminently genial and social in disposition, he was specially fitted to perform the difficult work to which he was providentially called. The Council assembled for his ordination made it the first business to reconstruct the church on the old foundation. They drew up by request a good, strong, I will not say old fashioned, for the creed-forming period in New England church history was now well inaugurated, Calvinistic creed and covenant, and nine of the old members were constituted the church by signing the same. Afterwards twenty more joined, making twenty-nine members in the revived church. At the ordination of Mr. Steele the sermon was preached by Rev. Jonathan Fisher of Bluehill, a copy of which we still possess, and is full of sound,

practical wisdom and orthodoxy. The minister is advised to labor with his own hand two or three days in the week, that he may relieve the people of a part of their burden, and the doctrine of Election is set forth in its strongest form. The charge to the pastor was given by Rev. John Sawyer of Boothbay, and the right hand of fellowship by Rev. Ebenezer Price of Belfast. Thus it is seen from how wide a region in those days a council must be gathered, and doubtless the ordination was made a great occasion. In 1817, April 16th, the first Congregational Society was organized, a petition having been made in the preceding July to the Massachusetts General Court, and signed by one hundred names, for an act of incorporation. The salary paid him by the parish was \$500 per annum. Mr. Steele's active pastorate continued 21 years, when a colleague was settled, Mr. Abram Jackson. During the whole period of Mr. Steele's ministry there was no general or marked revival of religion in any part of his large field. In 1817 and 1818 there occurred at Middle River a special interest and a number of conversions, but there appears to have been a constant and pervading seriousness and a condition of healthy progress. Sixty-five members were added to the church. Though possessed of no marked ability, nor in any sense popular as a preacher, his ministry was greatly blessed to the church and people, and his memory is cherished with warm affection. The universal testimony is that he was a good man. His genuine sympathy and social habits drew the hearts of the people towards him in a marked degree, and his relation to the people was one of absolute confidence and love. A gentleman of high

standing, now in active life, remembers to have heard the following story from his mother one day after returning from church. In the sermon of that day he took occasion to say that "there was one sin against which he had failed to bear testimony, and would do so now, and that is the shooting of turkeys on Thanksgiving day." It is told that the wife of a professional gentleman, a near neighbor, not an adept in housekeeping, was wont to resort to the parson for advice when she could not make her teakettle boil, and in other similar domestic difficulties. It is a pleasure to look over his penmanship in the old record book; stiff, formal, bare of all ornament, but beautiful from its regularity, and the care and fidelity with which every letter is formed, so truly indicative of the character of the man. No wonder that, living, he was greatly beloved by his people, and dying, his life and words were and are still held in tender and loving remembrance. His portrait, still in possession of a member of this church, expresses the benignity of his heart, and though his memorial stone lies prostrate and trampled under foot in yonder neglected graveyard, yet a more enduring monument to his goodness and fidelity remains and ever will in the gratitude and love of the church and people to whom he ministered. His health was in general quite infirm, but his special trouble consisted in a disease of the throat, probably chronic laryngitis, which gave to his voice a peculiar quality and necessitated the use of the sounding board over the pulpit, both at East and West Machias, and which compelled him to give up preaching altogether in 1821, after twenty-one years of faithful and successful service.

The Rev. Abram Jackson, a student from Bangor, was settled as colleague. The ordination took place at East River, the Council meeting at the house of Dea. Peter Talbot. At the ordination services, in the church, apprehensions being entertained for the safety of the structure, cedar posts with the bark peeled off were set under the gallery, and blocks of wood placed under the floor, which well secured these parts indeed, but the council, sitting in a body in the front seats, when they rose together for prayers, leaning too heavily, the front gave way with a sudden crash, producing a temporary excitement, but no serious consequences. In Mr. Jackson's ministry of thirteen years the chief interest centres in two events,—the great revival of 1826, and the colonization of the church of East Machias. Of the first remarkable event, we are fortunate in having an account from Mr. Jackson's own hand, from which we are glad to learn something of the causes and circumstances attending that wonderful religious movement which spread over every part of the town and resulted in two hundred conversions.

The account states that the christian people of Machias had felt a deep concern for the low state of religion, and observed days of fasting and prayer on that account. There were revivals in progress at the time in Dennysville on the east, and Cherryfield on the west, also at Steuben. Some degree of interest was awakened, a few conversions took place, and a deep and solemn interest seemed to pervade the community, but the divinely appointed instrument for this work, by whose martyrdom, so to speak, this great salvation was wrought out, and who doubtless wears now the

martyr's crown, was a young man by the name of Whittlesey, a student at the time in Yale College. He was on a visit to Lubec for his health, and even then far gone in a decline. Finding there an urgent call for christian work, he threw himself with all his energies into the service, regardless of his physical weakness. While thus engaged an urgent solicitation came to him from Machias to come over and help in the good work already begun there. Yielding to this call, though not without many misgivings, he came to Machias, and made himself a willing sacrifice to the cause of his divine master,—his last service on the earth. His preaching was "in demonstration of the Spirit and in power," and produced a powerful effect. To those who heard him he seemed to speak as from the confines of the spirit land, and men were strangely moved by his vivid presentation of truth, and his solemn appeals to sinners. As the season wore on his rapidly declining health obliged him to give up his work, and soon after he yielded up his life. His last sermon is still in the possession of a member of this church.

As one immediate consequence of this revival the church at East Machias was organized. Seventy-eight were dismissed from this church, and fifty-eight added from the new converts, making one hundred and thirty-six in all. One hundred and forty-eight new members were added to both churches, and there were twenty-five converts at the Port, who, four years after, in 1830, with the same number from this church, formed themselves into a separate church. Such were the immediate results of this great and beneficent work of Grace. But alas! in this world there is no

good without evil mixed. The thunder storm that purifies the atmosphere also carries destruction with it. On the wave of excitement unworthy souls were floated into the church. After the revival came the reaction, and the church records for the remainder of Mr. Jackson's ministry are not pleasant reading, nor edifying to any soul of man. Mr. Jackson was a good man and an earnest and able preacher. When wrought up to a high pitch he had a way of leaning over the pulpit and gesticulating violently, somewhat to the discomfort of his juvenile hearers seated near the front of the pulpit. He accepted a call to the church in Belfast in 1834 and was succeeded by the Rev. S. D. Ward, who came from the preceptorship of East Machias Academy and was installed pastor in Dec., 1834, and continued in this relation ten years. From the able pen of a distinguished gentleman, who held with Mr. Ward the most intimate relations, I am favored in possessing a most interesting and comprehensive sketch of this faithful and beloved pastor, whose intellectual gifts, character and pastoral work are thus graphically described by the Hon. Geo. F. Talbot: "As to the results of Mr. Ward's ministry the records will give the facts. I only know the zeal and devotion with which Mr. Ward entered upon his ministry and the intensity of consecration with which he prosecuted it. He had come to the preceptorship of the Academy a serious and thoughtful, pure and blameless man, but, as he thought himself, with little fervency of religious feeling. He lost a noble woman, his wife, who was my cousin, and one or two infant children. He had lived in the same house and on most intimate terms with the Rev. Thomas

T. Stone, a man of great sanctity of character and full of the enthusiasm of his sacred calling. These events and influences wrought upon his mind, what he told his friends was, a second conversion; and he entered upon his ministry with a devotion and earnestness that seemed to have quite changed his habits and character. His temperament was sad, his mode of life reserved and austere, and his faith in the sombre theology that prevailed in New England fifty years ago never tolerated a question or a misgiving. He had a fervid rather than a poetic imagination, a graceful and eloquent style, and an exceedingly impressive delivery. His sermons were what we used to call searching and practical. They were intensely dogmatic, but the doctrinal lessons were all enunciated for the purpose of making an impression upon the minds and consciences of his hearers; and they were followed up by personal appeals to all to whom he could get access. I don't know as I have succeeded in drawing a picture of him such as he was: a stern soldier of the cross; a devout, sincere and impassioned follower of Christ, thoroughly consecrated to the service of his master in the saving of human souls."

We might reasonably expect great results from the ministry of such a man, and the event more than fulfilled the expectation. Those ten years of Mr. Ward's ministry were emphatically years of the right hand of the Most High, the history of which we cannot read without emotions of deep gratitude and joy. That was indeed an eventful period in the history of this church. In the early period of Mr. Ward's ministry, 1836, a great work was decided upon by the church

and society and successfully carried through to completion. The second church had seen its best days, and stood as a relic of the past. The taste of the people demanded, the increase of population and wealth justified, a more commodious and elegant house of worship, and they determined to build. A voluntary association of subscribers to shares was formed and legally incorporated. The value of the shares was fixed at \$50, and there were one hundred subscribers. The names of the building committee were as follows :

GEORGE S. SMITH,
DANIEL LONGFELLOW,
WILLIAM F. PENNIMAN,
SAMUEL BURPEE.

With great unanimity the church and parish engaged in the enterprise. Not without long discussion and considerable opposition, unwisely, we think, the old lot was abandoned, and the lot on Centre Street decided upon and purchased of George Stillman Smith, for which the sum of \$1,200 was paid, and the substantial, commodious and elegant sanctuary was erected, in which we worship to-day ; for the time and place a truly noble work, which they executed and bequeathed to posterity as a precious legacy, free from all incumbrance of debt ; a memorial of their generous public spirit and wise foresight, and a lasting monument to their honor and praise. Under these favorable auspices Mr. Ward entered upon his successful ministry. Extensive revivals visited his charge in 1836 and 1840, and 98 members were added to the communion ; of the number 36 were received on one occasion, the majority of whom were residents of

Marshfield. Owing to the failure of his health, after ten years' service, Mr. Ward felt obliged to terminate his ministry here, and was dismissed Aug. 14, 1844. While here Mr. Ward married for his second wife Laura A. Morse, and after leaving Machias preached in Feeding Hills, Mass., where he died, June 11, 1858. During the pastorate of Mr. Ward two more colonies were sent out from the mother church to form other churches. Five members of this church were dismissed in Sept., 1836, to organize a church in Northfield, and six members in November, same year, to form the church in Whitneyville.

Mr. Ward was succeeded in the ministry by the Rev. R. S. Kendall, installed as pastor Dec. 24, 1845; a man widely differing from his predecessor in temperament, yet in point of intellectual qualities in no respect his inferior. Possessing a clear, penetrating mind; keen, logical powers, and a vivid imagination; a brilliant and forcible writer and earnest speaker, he had probably no superior among all the ministers who had previously occupied this pulpit. For the highest success in the various duties of the pastoral office, in the discharge of which a different class of qualities are called into requisition, he did not possess, or perhaps failed to exercise, the power over the hearts of his people, so eminently displayed by some of the former pastors. The low state of his health, his keenly sensitive nature, and perhaps more than all, his deep sense of justice, which made him all too conscious of personal slights and injuries, may account for the lack above mentioned. In a minister's vocation, perhaps more than any other, there arise more fre-

quent occasions for the exercise of that patience and charity which "thinketh no evil," and "endureth all things." No member of his congregation can forget, while he lives, his scathing arraignment in a sermon delivered from this pulpit of a certain fraternity provoked by a palpable infringement of his ministerial privilege. His ministry was terminated July 5, 1847, and the Rev. Amos Brown followed him in a pastorate of not much longer duration.

The ordination of Mr. Brown took place May 11, 1848, and he was dismissed July 22, 1851. Mr. Brown brought to his work a character of great energy and perseverance; an indefatigable worker in the Lord's vineyard, he labored not unsuccessfully to build up the church, and during his short pastorate forty members were added to its numbers. After leaving here he became the successful financial agent and principal manager of a new educational enterprise, started under the auspices of a few leading business men of New York city. After its establishment at Havana, under the name of the People's College, he became its first President, in which office he continued for some years, and died Aug. 14, 1874. During the eighteen months following, the pulpit was supplied by transient preaching, at the expiration of which time a unanimous call was extended by the church and society to the Rev. S. L. Bowler, a graduate of the Bangor Theological Seminary, and accepted. Mr. Bowler commenced his labors Jan. 5, 1853, under the most favorable auspices and with great hopes of a long and successful ministry, but the climate proving unfavorable to his health, he felt obliged to bring his ministry to a close at the end of

seventeen months' service, greatly to the regret and disappointment of his people, and after the lapse of many years was re-called to the pastorate, during which his labors were eminently successful, the particulars of which will be narrated in their proper place in this history.

Henceforward our way will conduct us through well-remembered and familiar scenes. We shall no longer be obliged to listen to the faint echoes of tradition, nor pore over the pages of imperfect and faded records—and oftentimes read between the lines the unwritten history—nor rummage among the collections of contemporary literature in old libraries for incidental allusions and stray scraps of information. We find our record inscribed on the pages of memory and written on the living tablets of the heart in fadeless characters. Our history henceforward will consist in a large part of personal reminiscences.

Let us retrace together, then, the familiar scenes, so intimately associated with our hearts' richest and deepest experiences of joy and sorrow, so fraught with the soul's eternal interests and hopes and fears, and linger in the pleasant valleys, and sit again beside the still waters where, in the soft, hazy Indian summer twilight of memory, all harsh features are smoothed away, and every jarring note of discord has sunk into the eternal silence, and only pleasant harmonies, like the sweet melody of an unending song, sounding on and in the soul forever—for what is of God can never die.

The period of my settlement over the church marks another great revolution in religious thought. We have seen in the

earlier times the strong reaction setting in against the old, harsh, hyper-Calvinistic theology prevalent in the preceding century. We have marked it at its height, and orthodoxy entrenching itself behind its impregnable rampart of theologic creeds, and now against the reaction itself another reaction has commenced. The strong humanitarian tendency had developed itself into philosophic rationalism, and the philosophy of religion elaborated by Theodore Parker had left even the advanced thinkers far behind, and the old theology had softened into a mild form of moderate Calvinism.

Oct. 17, 1855, at 9 o'clock, A. M., the large council, consisting of eleven ministers and nearly as many delegates, assembled in this church for the examination of the candidate. It did not take long to satisfy the council that the candidate was sound in all the essential doctrines of the evangelical system, so called, and here the scene would have ended in mutual satisfaction and good will had not one good brother, himself troubled with doubts, innocently requested that a few questions might be asked on the peculiar doctrines. This opened a wide field, and started unexpected difficulties. To those who clung tenaciously to the old doctrines, the examination was not satisfactory. Several of the ministerial brethren were unwilling to give their public endorsement to the candidate, and withdrew from the council, and only the voucher of Prof. Shepherd, coupled with the threat of Deacon Talbot that the deacons would ordain if the council refused, saved the ordination, which took place in the evening, Prof. Shepherd of Bangor Theological Seminary

preaching the sermon. We have dwelt particularly upon the details of this occasion because of its bearing on the future ministry. The slight suspicion of heresy, while it did not weaken the confidence of the church in its new minister, drew to him a class of intelligent citizens who had hitherto stood aloof, whose constant support and friendship is to this day a cherished memory.

And now from this late day, casting a backward glance over the past, the conviction grows upon me day by day, that the rich experiences and great results that followed in that sixteen years' ministry is chiefly due to the almost unbroken harmony and hearty co-operation of pastor and people in every good word and work.

It is a matter of special note that the new minister was favored in finding his first home,—than which it is rare in this world to find a pleasanter one—in the family of the daughter of the first minister, the Rev. James Lyon, an aged lady and infirm in body, but mentally bright, cheerful and intelligent as ever.

Among the special privileges granted to the minister in that home, was the great and important one of using the parlor for a Bible class, composed entirely of young people, which met every Monday evening and filled the large room to overflowing. There in that Bible class of young people commenced, thus early, the religious interest which never ended and never will; and there were sown the seeds which are still bringing forth their fruits. Not many months after, in the since abandoned vestry under this church, the first converts, a few young ladies, first declared their new-

found hope and gave their witness for Christ; and from that time to the close of the pastorate, I think it is true to say, there was never a time when there were not one or more sincere inquirers for the way of life; and not many communion seasons when there were not additions to the fold.

Not very long after this another important enterprise was inaugurated. For most of the time since the church was built the social meetings had been held in the vestry under the church. Many were complaining of the bad atmosphere, and all were desirous of having a more pleasant and attractive place for social worship. The new interest called for more attractive surroundings and a more genial atmosphere. It was decided to build anew. An energetic vestry society, with the added contribution of the men, ere long provided nearly funds enough to complete the vestry, now occupied for social meetings on Cooper Street—Mr. Nathan Longfellow donating the land. Scarcely was it completed before one of the upper rooms was appropriated by the Young Folks' Prayer Meeting—an outgrowth of the Bible class—and being tastefully fitted up and made attractive by the hands of the young ladies, was consecrated to the permanent use of that meeting, which has gone on to this day an unceasing, powerful and beneficent agency for good to church and community, into which loving hearts and friendly hands welcomed all who could be persuaded to enter. There many souls first felt the quickening impulse of the Holy Spirit, and made the great decision, and there many a timid, self-distrusting soul found confidence to pray in others' hearing, and the weakest gained

impulse and strength to go out into the world and work for Christ. This meeting, composed of both sexes, continually increased in numbers and grew in influence, and went on just the same in the presence or absence of the pastor, led by the members, the leader of to-night appointing one for the next in unbroken continuity, and no one refusing, for the idea inculcated was, that a true faith *worketh* by love, and every disciple of Christ has a mission. The interest in these meetings ebbed and flowed with the outside tides of feeling; now few in number, then overflowing into the larger room with more than one hundred in attendance. Strangers transiently stopping in town, ministers of other denominations and sailors in port, came in. One captain of a Nova Scotia brig wrote back from mid ocean that he had found the Savior in consequence of some word he had heard here. This meeting gained most of its recruits from the Sabbath School.

And this leads us to speak of the Sabbath School and its work. This institution has for a long period of time been regarded as a precious and cherished interest of this church, and the object of constant prayer and self-sacrificing labor. No small amount of pains and expense have been bestowed upon it to bring and keep it up to the highest point of efficiency and usefulness; and richly has it repaid the expenditure. Its origin seems to date back to the year 1817, at which period a teacher at Middle River, Miss Arethusa R. Putnam, a faithful disciple of Christ, remembering the command to "preach the gospel to every creature," opened a Sabbath school there with fifteen scholars, and never had

more than twenty, and taught the same while her term of school lasted. During the period of my pastorate the school in the Centre St. church numbered over three hundred, and besides this the church had under its oversight and charge four other schools. Bro. Harrison T. Smith managed the school at the upper school house in Marshfield successfully, where, since, a church has been planted; and Dea. Isaac Heaton carried on for years a most successful Sabbath school in the lower district. But the enterprise of this nature that enlisted the most active interest of this church, and was most fruitful of results, was the one at Little Kennebec, and claims more than a passing mention. This locality, being populous, isolated from social and religious influences, and abounding in children, furnished a most inviting field for christian husbandry. Nor did the church lack the faithful sower needed for such a work. In Dea. Inglee—brought into the church in 1836 under Mr. Ward's ministry, made deacon of the church in 1848; a man thoroughly imbued with the Spirit, fervent in prayer, full of zeal in his master's service wherever called to work, and endowed with a special gift and love for evangelistic work—the church had a servant fitted for this important mission. For thirty years, with cheerful helpers, he carried on this school with increasing interest and success till it became self-sustaining, and every year the faces grow brighter, the fields greener, the dwellings better in consequence thereof. In the Centre Street school it is fitting to make special mention of a class of young men, for years under the special charge of one faithful teacher, whose success was attested by the numbers in attendance and the

moral and religious results attained. At the time of which we write the school was for many years under the superintendency of Mr. Gilbert Longfellow; the teachers were very much in earnest in their work, conscientious in their preparation, and aimed at immediate results; much of the time devoting a half hour to prayer in a retired part of the church, just before the session, for God's blessing upon their present work, which was abundantly bestowed. And so did these two agencies work together; the one as the primary, the other as the training school of the church, for its numerical growth and spiritual edification.

In the fall of 1865 the church took fire, below the floor in the entry, from the smoke pipe, and only by the great exertions and skillful management of the fire department was saved from utter destruction, and with comparatively slight damage, and the town from a conflagration. In consequence of which disaster the Sabbath services during the winter and spring were held in Libby Hall, where at one communion season, in January of the next year, twenty-two persons were admitted to membership; the largest number received at any one time during this pastorate. In the repairing of the church the walls and ceiling were covered with beautiful and tasty fresco painting. During these years the fine organ now in use was purchased and placed in the church. This enterprise was conceived and inaugurated by a few ladies about the year 1850, and by means of an entertainment in the old Court House, opposite the church, some \$250 was secured and safely invested—the church and society at large not then feeling much interest in the object. In 1856

the project was revived, and an organ society formed whose meetings, in prosecution of its main object, will be ever held in pleasant remembrance for their genial and social character. When the war of the Rebellion broke out the funds on hand amounted to \$1000. During the years of the war the Soldiers' Aid societies occupied all hands, and all other work was suspended. The work for the organ was resumed at the close of the war and diligently pursued till \$1,700 were raised, to which amount the gentlemen of the church and society contributed \$350 more, and the organ was purchased of Geo. Stevens, East Cambridge, at a cost of \$2,350, the Organ Society assuming the balance of debt, which was soon entirely discharged. In this connection it would be an act of great injustice to omit the mention of the valuable service rendered to this church, in obtaining their organ, by Mr. William Goodwin, to whose skill and judgment in planning, and his careful oversight in the building, it is mainly due that so superior an instrument, in point of workmanship, capacity and tone, was secured. Thus were the activities of the church and society constantly flowing out in a variety of directions for its material advancement and spiritual edification. But a living church cannot live for itself alone; its light must radiate, its energies stream forth, to illuminate and fertilize the regions beyond. This church being one of the largest in the County, and central, interested itself in all the feebler churches, and there are but very few of these with which, by pastor and delegates, it did not share in the labors and joys of revivals. It was one of the foremost in the plan of employing a general missionary for the destitute churches

of Washington County. And beyond the bounds of County or State it has sent forth many faithful servants of God, and among them three ministers of the Gospel, one of whom died at his post in Kansas, a devoted and successful missionary; another is performing hard and self-sacrificing labor in the same State; and the third, after some years of successful missionary work in California, is the pastor of one of the flourishing churches of this State. And, besides all the work actually performed, there was, what may not be known to all, a cherished plan of one of the members of this church to sustain a co-laborer in the ministry, who, with the co-operation of the pastor of this church, should devote all his time to the ministry within the circuit of the Machias churches—a plan never carried into execution, but unquestionably fraught with great possibilities of usefulness. And now, in close connection with the work of this church in the surrounding localities, one incident recurs to me so striking and unique that it deserves a place in history. A session of the Court was being holden here at a time when a special interest in religion prevailed in this town, and still more extensively in Marshfield. On a certain evening a party of lawyers in attendance on the Court, representing almost as many persuasions in religion, conceived the idea of walking to Marshfield to a prayer meeting. Arriving there they found the large school house filled with people. The meeting was earnest and deeply affecting; all present felt the divine influence, and the spirit of prayer and prophesy fell on the lawyers also, and nearly all of them were moved to join in the exercises; and for one brief hour at least the

jarring discords and strife of sects were hushed, and all found themselves speaking the language of religion common to all souls, perfectly united in one spirit.

During a portion of the time, the church at East Machias being without a pastor, the pastor of this church ministered in both churches at the same time, and thus it came about, contrary to the oft-repeated maxim that History never repeats itself, after the lapse of nearly a century the same condition of things was restored which existed here in the earliest period—the two churches united under one minister.

It will not be out of place here to notice an innovation adopted quite early in this pastorate, then considered very serious, not to say dangerous, by some, but which in these times has become quite common. It was found on examination that many of the young persons who came into the church, while in all other respects entitled to church fellowship, were not sufficiently versed in the creed to justify them in publicly professing their belief in it. To others more intelligent it was a stumbling block. Therefore the plan was adopted of reading the creed as a testimony and not as a test, and no trouble arose therefrom.

Thus have I endeavored to narrate as briefly and faithfully as possible the principal matters of interest connected with my pastorate of sixteen years. These same years mark, probably, the period of the greatest material prosperity and increase this town has ever enjoyed, and we think the church history of that period shows that the interests of religion, to say the least, were not neg-

lected. No great revival of religion occurred during this period, but frequent seasons of special interest, and by an inevitable law of spirit, as well as of matter, regular and steadfast efforts were followed by constant results, and one hundred and fifty-two members were added to the communion. An important and most interesting occasion which really belongs to this period was the organization of a separate church in Marshfield in September, 1871, the fifth child of this church, composed of seventeen members dismissed from this church and several more recent converts in that place; twenty-six in all. No one who was present on that occasion can ever forget the impressiveness of that scene, as in that little company of God's children gathered before the altar to be joined in christian fellowship, stood side by side the aged disciple, past his forescore years, and the child of ten. Two causes terminated this pastorate, viz: an impaired state of health and a call to what seemed an important mission—in June, 1871.

The church was supplied with transient preaching up to July, 1872, when the Rev. T. T. Merry was installed pastor. During his ministry of seventeen months thirteen members were added to the church, and his dismissal took place in December, 1874, although his actual ministry terminated some months earlier.

For his successor the church re-called their former pastor, Rev. Stephen L. Bowler, whose succeeding ministry of five years was fruitful of great results. Under the former pastor, in August, 1873, through the instrumentality of this church, a branch had been formed at Jonesport, which, through the

fostering care of the mother, continued to prosper and grow, and in consequence of the revival that followed, the membership being largely increased, the same was organized into a separate church in September, 1877. - The event that will render this pastorate ever memorable is the prolonged, widely extended and most fruitful revival of 1877-8. This remarkable work of grace belongs rather to the present than to the past, and all its circumstances and results are too fresh in the memory of the living to need more than a brief narration of its principal features and events. The pastor of the church relates, "That the revival was preceded by an unusual amount of christian work and prayer." The duty of church discipline was faithfully attended to, systematic efforts were planned, and specific work allotted to the individual members and diligently prosecuted, with prayer, for months before. At the annual church Fast at the close of the year 1875, signs of revival were thankfully acknowledged, and there were several conversions following the week of prayer and union meetings. In the winter and spring of 1877 the interest had greatly increased and the desire of christians became more intense for the salvation of souls, so that prayer was offered day and night for the descent of the Holy Spirit. The attendance on all the religious meetings greatly increased, "and the Young Folks' Prayer Meeting was doubled and trebled and quadrupled, and conversions were multiplied." The interest of the church was much drawn out towards the pastorless churches in the neighboring places, so that the pastor's heart was moved to send to New York for John Vassar, the evangel-

istic missionary, who came in the spring of '77, and rendered efficient service in the surrounding towns, and aided the work in the Centre Street church with continually increasing interest through the year. In the latter part of March, 1878, Mr. D. L. Chubbuck, a reformed man and lay preacher sent out by the Boston Y. M. C. Association, came from Cherryfield, where a powerful revival had followed his labors, to Machias to work as an evangelist. Meetings were held in the Town Hall for seventeen consecutive evenings, which were crowded with people. Though not approving fully of all his methods, the pastors and churches wisely co-operated with him, and a leading member of the church remarks that "Whatever may have been the real results, the power that wrought upon the minds of so many, of a class that never could have been reached by any other means, is truly remarkable." Soon after his departure the work was followed up by the labors of Messrs. C. M. Bailey, F. E. Shaw, McKenney and Smith with great advantage. The pastor of this church states that the number of conversions resulting from this work of grace in Machias and vicinity is believed to be more than two hundred; and he could say to his people when he closed his labors that he had received into the membership of this church, and the branch at Jonesport, one hundred persons.

In October, 1879, the Rev. Daniel Greene commenced his labors with this people, as acting pastor, which relation continues to this present time, the record of whose completed ministry will claim the attention of your next historian.

And so we have come to the end of our long journey, and may rest from our toils and travels. In the far away, dim and shadowy past we started on our way, a little flock, with our faithful shepherd; we have gathered them in as we proceeded down the slow, advancing years—sometimes singly, sometimes in companies—till they have grown to be an exceeding great company. They are all with us to-day; they throng around us; their shadowy forms sit with us in these seats, and the walls of our spiritual Zion expand to embrace them all. As we have walked in company with them, and sat with them around the table of our common Lord, and shared in their trials and joys and sorrows, our hearts have gone out to them in fervent love, and we feel that we are one—the church on earth and in heaven—one in faith, in fellowship, in work, in time and in eternity. How many do they number to-day? One of our Deacons has reckoned up the total membership of the century, mother and daughters, and his report is as follows:

	<i>Total.</i>	<i>Dismissed</i>	<i>Living.</i>
Machias,	714	<i>from Machias.</i>	400
East Machias,	307	78	154
Machiasport,	164	25	105
Northfield,	46	5	36
Whitneyville,	126	6	73
Marshfield,	64	17	56
Jonesport,	54	27	46
	<hr/>	<hr/>	<hr/>
	1475	158	870

And deducting the number dismissed to form the other

churches the total is 1317. And if we add to her children the foster children of the church—the congregations that have shared in their work and worship—what a vast multitude. But more sensibly and really are they with us to-day than in spiritual presence. The church of the present is the product of all the past. They labored and we have entered into their labors. All their prayers and 'toils, tribulations and sacrifices, of the century are embodied in this living body of Christ—our glorious heritage, our solemn trust. In point of space, indeed, only the width of a straw divides our starting point from our goal. But from the rude barn over the way—in which the voice of the fervent and strong-hearted Lyon led that little company in prayer and song—to the stately sanctuary where we worship to-day—with its melodious and many-voiced organ, and its membership of nearly two hundred and thirty-three, and its Sabbath school of more than three hundred members, and its many other appliances for successful work, its resources and surrounding population—what a vast difference; what an accumulation of means and forces; what an enlargement of ability and opportunity; and in the same ratio, let us remember, is the increase of our responsibilities and duties, not of the church alone but of the community also; for, as in the past they bore in common the labors and burdens, so to-day their interests and duties are one.

O, my Brethren! I am impressed with the thought that this day, which divides the centuries, is a great and solemn one to us; a memorial and monumental day; a mount of Transfiguration, where the Past and the Future meet to-

gether face to face. In the light of history we see the greatness of our mission, and in the work accomplished we read the glorious possibilities that lie before us. Voices from the spirit land remind us that our record is still to be made, and admonish us to work and wait; and seem to be saying to us in audible tones to-day :

“Not enjoyment and not sorrow
Is our destined end and way;
But to act that each to-morrow
Finds us farther than to-day.

Let us then be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait.”

A BRIEF HISTORY
OF THE
CONGREGATIONAL SABBATH-SCHOOL,
TO SEPTEMBER, 1884.

The honor of organizing the first Sabbath-school in Machias is due to Miss Arethusa Brigham, afterward wife of Rev. John Putnam of Dunbarton, N. H., who came to this village in the summer of 1817, from Westboro, Mass., to teach school in that part of the town then called Middle River, now Marshfield. We make the following extract from her journal:

“My place for teaching was in the Northern district of Machias, called Middle River. I commenced a Sabbath School in July, 1817, in the school house, with fifteen scholars. The number was, perhaps, never more than twenty.

My practice was to question the children on the doctrines and duties of the Christian religion, and give instruction on these subjects as I thought beneficial and as they were capable of understanding. During the afternoon I read to them religious books, and questioned them upon the reading. No Sabbath-school had been taught there previous to this.

When the school commenced, there was but one praying family in the district, Mr. Henry Lyon's, son of the first minister of Machias; when it closed there were seven." One member of this school, Mrs. Sally Hadley, is still living.*

The next year, 1818, Mrs. Steele, wife of Rev. Marshfield Steele, opened a Sunday-school in the kitchen of their dwelling, Miss Rebecca O'Brien and Miss Rebecca Sevey assisting her. How long this school continued we cannot learn.

In the summer of 1820, Miss Abigail Perkins, from Salem, Mass., employed in teaching a select school for Misses, finding public services were held here only once in two weeks, opened a Sunday-school for girls only, in her school-room, to meet when no other service was held. This school was kept in a building which stood where the Donworth store now stands. Only one member of that school still lives, Miss Lucy S. Haskell.

After this, perhaps the next year, Dea. Wm. A. Crocker opened a school in his store chamber. Few attended this beside the children of the church, which was then small; but in the winter of 1825-6, a Mr. Whittlesey, from Yale College, came to Lubec on a visit. He was studying for the ministry, earnestly working for the Master. He was invited here by Rev. Abraham Jackson, preaching here at that time, and his labors were blessed by the conversion of many souls.

*Miss Brigham the same year formed the first Missionary Society in town, the ladies agreeing to pay one cent per week. Only one member of this society is now living, Mrs. Nathan Longfellow.

A Sabbath-school was afterward opened in the church, with these workers:

Dea. Wm. A. Crocker,	Miss Lucy Foster,
Mrs. Steele,	Miss Ruth Dutton,
Stephen Smith,	Miss Eliza Dutton,
Miss Rebecca O'Brien,	Mrs. Hannah Bowles,
Miss Rebecca Seavey,	Mr. Charles Stuart,
Mrs. Mary O'Brien,	Mrs. Dea. Thatcher,
Mrs. Dea. Crocker.	

From the class book of Miss Mary Goodhue we find that on May 20, 1827, a Sunday-school was organized in the old meeting-house as follows:

DEA. WM. A. CROCKER, Superintendent.

Teachers.

Dea. H. Thatcher,	Miss Mary Goodhue,
Capt. G. S. Smith,	Mr. Warren Smith,
Dr. R. W. Wood,*	Mr. Thomas Delap Smith,
Mrs. Dea. Thatcher,	Miss Elizabeth Kettell,
Miss Deborah Farnsworth.	

At the same time an Adult Class was formed—the first of its kind. Two or three persons met in Judge Jones' pew for mutual instruction. The number soon increased to fifteen, when the class was removed to the gallery, choosing Miss L. S. Haskell as teacher. The history of this class shows it to have been maintained very irregularly, chiefly on account of a lack of suitable teachers. Subsequently there were six adult classes connected with the school.

We have not been able to ascertain beyond a doubt just

*Still living.

when the school began to be kept through the winter months, but it is probable that the year 1832 is not far from the time. The school was held in the Court House during the cold weather, as likewise were all religious meetings, the means for warming the meeting-house being insufficient to make it comfortable. Dea. Crocker remained Superintendent of the school until 1834, when Mr. Thomas Delap Smith was chosen to succeed him, and served until 1837, at which time he removed to Calais.

In 1838 the first Infant Class was formed by Miss Lucy S. Haskell, under whose direction it flourished until 1841, when it was taken in charge by Miss Eliza G. Longfellow, and removed from the audience room of the church to the entry. Its membership at one time was ninety, the largest attendance on any one Sunday being seventy-six.

In January, 1860, Miss Longfellow removed to Massachusetts, and Miss Eliza Crocker assumed the charge of the class. She retained it until her removal to California in October, 1870. The same month Miss Longfellow, having returned to Machias, resumed the care of the class, remaining in that position until October, 1882, when compelled by sickness to leave it to the care of others. There has been no regular teacher since.

January 10, 1843, Rev. Stephen D. Ward, who was then Pastor of the church, was chosen Superintendent with Bros. James Pope and Marshall Thaxter, Assistants, and Ezekiel Thaxter, Librarian. At the same time the church adopted the school as part of its regular work by the passage of the following resolution :

Resolved, "That the Sabbath-school be taken under the immediate patronage of the Church, and that the appointment of its officers and other business pertaining to its prosperity be attended to at the January meeting each year."

January 1, 1844, Rev. S. D. Ward was re-elected Superintendent, Dea. Wm. A. Crocker and Bro. Marshall Thaxter, Assistants; Ezekiel Thaxter, Librarian. It is also recorded in the Church Records, under the same date, that "Mr. James Pope and William Inglee were appointed to superintend a school in Little Kennebec." This is the first record we find of any action being taken by the Church in reference to this school, although it had been in operation since 1836, when Miss Susan Thaxter, afterwards Mrs. N. Bates, persuaded these gentlemen to go with her a distance of three miles and open a school. Mr. Inglee continued his labors every summer in that place for thirty years, when the school became self-supporting. We may as well state here that about the same time, 1836, Sunday-schools were maintained in what is now known as the Atus district and in Marshfield. In the latter place the schools have been continued until the present time; always, however, under the care of laborers from this church. The school in the upper district of Marshfield became self-supporting in the summer of 1874. A church was organized in that town in 1871, consisting of forty members.

In June, 1846, a Teachers' meeting was appointed, and such a meeting was sustained, with perhaps occasional intermissions during the hottest weather, until 1874: since that time at irregular intervals.

Mr. Ward was dismissed from the pastorate of the church in August, 1844, but we have been unable to ascertain who was his successor in the school.

The next item in the record: "Jan. 1, 1847, Bro. Marshall Thaxter was elected Superintendent of the Sabbath-school." He served one year and was succeeded by Mr. James Pope. In 1850-51, Dea. William A. Crocker was again chosen Superintendent.

In December, 1851, it was proposed that the teachers should nominate their own superintendent, and should present his name to the church at their annual Fast Meeting for election. This was accordingly done, and Bro. Gilbert Longfellow was nominated, and Dec. 31, 1851, was elected by the church. Since this time all business appertaining to the school has been first discussed at a meeting of the teachers, and their conclusions presented to the church for ratification or rejection at its annual Fast Meeting. In January, 1852, Bro. Gilbert Longfellow took the office and remained superintendent of the school until 1868, in June of which year he removed from town, with the exception of the year 1860, during which year Bro. H. T. Smith filled the office.

Previous to the year 1862, we are unable to obtain any facts as to contributions by the school beyond this: that contributions were made and a treasurer appointed, but when first appointed, or who, or the amounts of contributions, we can not ascertain. Dec. 31, 1862, Bro. Clark Longfellow was chosen Treasurer, and from his books we copy the following amounts contributed by the school in the

class boxes, and paid out by him to the various missionary objects by vote of the teachers.

Total for 1863,	\$38 88	Total for 1873,	—
“ “ 1864,	43.81	“ “ 1874,	162.45
“ “ 1865,	49.32	“ “ 1875,	299.91
“ “ 1866,	120.74	“ “ 1876,	131.02
“ “ 1867,	139.22	“ “ 1877,	120.26
“ “ 1868,	168.63	“ “ 1878,	107.39
“ “ 1869,	205.36	“ “ 1879,	105.94
“ “ 1870,	142.90	“ “ 1880,	112.62
“ “ 1871,	127.54	“ “ 1881,	92.79
“ “ 1872,	119.81	“ “ 1882,	113.60

Total for 1883, \$100.98.

In 1880, we began using collection envelopes instead of the boxes, and still continue their use. By this method the amount of contribution is announced weekly and gives better satisfaction than when reported quarterly.

Previous to 1872, we are unable to give the disposition of the Sabbath-school funds with this exception—a few notes taken from the Superintendent's diary. “Contributions for 1852 appropriated to the education of heathen children:

Dec. 30, 1862. Voted to contribute for the contrabands and heathen children; teachers to decide for their respective classes, the general contribution to be equally divided between the two objects.

In 1863 a contribution for tracts for soldiers.

Dec. 31, 1864. Voted contributions same as last year, one-half to freedmen and one-half to heathen children.”

In 1872, it was voted to appropriate one-half of the amount

of the class contributions towards defraying the expenses of Library books, &c. In June, 1872, we find this vote was taken: "Voted to take amount of \$25.00 now in Treasury towards liquidating debt of school."

Dec. 31, 1873, it was voted to have public contributions to defray expenses of the Sabbath-school during the following year.

Jan. 4, 1874, it was voted to give the money in the boxes to the American Missionary Association. Also voted that Sabbath-school concert collections be devoted to the Library. In November, same year, the first of the above votes was reconsidered. On motion, Voted, That money in the boxes shall be used to defray the necessary expenses of the school, and what remains shall be given to the American Missionary Association.

For 1875, contributions were to be taken in the church once in two months for the benefit of the Sabbath-school, commencing the third Sunday in January. It was voted that all money contributed for Sabbath-school purposes pass through the hands of the treasurer, one-tenth devoted to the American Missionary Association and the remainder towards defraying the expenses of the school. At the close of this year, we have the following from the Superintendent's Report: "We have received enough during the year to meet our expenses, and thanking the church for their help during the past year, we advise that for the coming year we omit the contributions in the church for the support of the school."

Why the amount due the American Missionary Associa-

tion for 1876 was not sent during that year, we do not know ; but that it was sent with the contribution for the following year, 1877, is shown by reference to orders from the Executive Committee. The vote of Jan. 26, 1877, is as follows: "Voted, That the balance of money in the treasury, after paying expenses of school and one hundred dollars for Library, be given to the American Missionary Association, providing it shall not be less than ten per cent. of the receipts."

It was voted, Jan. 25, 1878, to contribute one-tenth of all money raised to the Maine Missionary Society this present year.

Vote of Dec. 5, 1878, in relation to the contributions for the following year: "Voted, To give one-tenth of Sabbath-school receipts for missionary purposes; one-half of this amount to Maine Missionary Society and one-half to American Missionary Association."

From 1879 to 1882 one-tenth of the gross receipts of the school has been given to missionary purposes in the manner described above.

Dec. 31, 1880, it was voted to give five dollars to the Umzumbi Mission.

In 1883, it was voted that one-fifth of the gross receipts of the school should be donated to the American Missionary Association and Maine Missionary Society, one-half to each; and also that a collection be taken for the church building in Cherryfield, Me., at such time as the Superintendent should direct.

In December, 1883, it was voted that in the following

year, ten dollars be given to the American Board of Foreign Missions, ten dollars to American Missionary Association, and ten dollars to the church at Cherryfield.

In 1856, the members of our school took seventy-four shares in the missionary packet "Morning Star."

When the second vessel of the same name was fitted out, we contributed \$22.80, or 228 shares. In the steamship "Morning Star," built the present year, (1884) our school has fifty-five shares, having contributed \$13.75.

The average attendance, or total membership, of the school for all these years we have been unable to obtain.

A few statistics for the succeeding years are as follows: The Superintendent's diary has the attendance of teachers and scholars for the first few Sabbaths in January, 1852, as follows: 111, 83, 109, 112, 115, 117. The Superintendent's Report for 1875 gives the whole number of officers, teachers and scholars as 306.

Number connected with the school at the close of 1876: Officers and Teachers, 38; Scholars, 337. Largest number present at one session, 280. 88 names are on the Infant Class list for the year. During the past six years 204 pupils have been connected with this class.

At the close of 1877: Officers and Teachers, 39; Scholars, 350. Largest attendance, 279. Number in Infant Class, 75.

At the close of 1878: Number of Teachers, 30; Scholars, 358. Largest attendance, 262. Number in Infant Class, 60.

Average attendance for 1883 was 123; the largest, 176.

The school at present has a membership of 238, divided into twenty-seven classes.

Dec. 31, 1868, Bro. C. F. Stone was elected Superintendent, which place he retained until January, 1874, when, at his own request, he was relieved by Dr. C. M. Bailey.

At a special business meeting of the Sabbath school teachers, July 5, 1874, Dr. Bailey tendered his resignation as Superintendent, which was accepted. Mr. Clark Longfellow was chosen to fill the vacancy, and continued to fill this office till January, 1877, when Dea. C. F. Stone was again chosen Superintendent. He held this position till January, 1883, when he was succeeded by Dea. Gilbert Longfellow, who still retains the office. Mr. Stone occupied the position of Assistant Superintendent at the time of his death, Nov. 1, 1883.

In 1861, it was voted to hold a Sunday-school concert upon the second Sunday of every month. This plan was followed for a little more than thirteen years, when at the annual Fast in December, 1873, it was voted to hold the Sunday-school concert only every other month. In 1871 this matter was given in charge of a committee of three, whose duty it was to arrange for the concert, giving out the parts and providing all things necessary for its success. This meeting has always been fully attended, the whole school, teachers and scholars, uniting in their efforts to make the exercises interesting. The committee of three continues at the present time, assisted by a Music Committee of three. The number of concerts during the following years to the present time has varied greatly. In 1881, there were four; in 1882, three; in 1883, one; thus far the pres-

ent year (September) they have been held every month.

In 1870, an Executive Committee of three was chosen to assist the Superintendent. In 1872 a Constitution was drawn up by the Executive Committee, under the direction of the Pastor, submitted to the church and by them adopted, by which the whole church was organized into a Sunday-school Association, of which the Pastor was "ex officio" President. The other officers being, Superintendent, Assistant Superintendent, Secretary, Treasurer, Librarian, Chorister, Executive Committee of three, Concert Committee of two, and Music Committee of two.

CONSTITUTION

Of the Congregational Church Sabbath-School, Machias.

"Feed My Lambs."—John xxi, 15.

The Sabbath-school is the Church in the function of Christian instruction.

OFFICERS AND COMMITTEES.

ART. 1. The officers of this School shall consist of a President, Superintendent, Assistant Superintendent, Secretary, Treasurer, Librarian and Chorister.

ART. 2. There shall be three Committees, viz: An Executive Committee of three, and a Music and Concert Committee of two members each.

DUTIES OF PRESIDENT.

ART. 3. The Pastor of the church shall be the President of the school and a member of all Committees, and it shall be his duty to preside at all business meetings of the school, and in his absence a President pro tem shall be chosen.

DUTIES OF SUPERINTENDENT.

ART. 4. It shall be the duty of the Superintendent to have oversight of the school; to manage its general concerns, and, with the advice of the Executive Committee, arrange, number and seat the classes, and make transfers from one to another whenever the interest may require. He shall also maintain a vigorous discipline and devise such means as may promote the growth and spiritual prosperity of the school, and be a member of all Committees.

DUTIES OF ASSISTANT SUPERINTENDENT.

ART. 5. It shall be the duty of the Superintendent's Assistant to render him all the aid the faithful discharge of his duties may require, and in his absence take his place and perform the duties of his office.

SECRETARY'S DUTIES.

ART. 6. It shall be the duty of the Secretary to keep a record of the school; of the conversions, deaths, and such other matters as are of importance.

TREASURER'S DUTIES

ART. 7. It shall be the duty of the Treasurer to keep a correct account of all moneys received by him, and pay no bills except with the approval of the Superintendent and two or more of the Executive Committee.

DUTIES OF LIBRARIAN.

ART. 8. It shall be the duty of the Librarian to take charge of the Library; to see that the books drawn therefrom on the Sabbath are duly returned, and on the first Sabbath in July, call in all books; take account of the same; make all necessary repairs and, with the Executive Commit-

tee, purchase and examine new books and see that none of questionable character are admitted to the Library.

DUTIES OF COMMITTEES.

ART. 9. The Executive Committee shall be the advisers of the Superintendent, and assist the Librarian in the purchase and examination of all books for the replenishing of the Library and, with the Superintendent, approve bills.

It shall be the duty of the Concert Committee, subject to the Superintendent, to prepare for the concerts, and of the Music Committee to have the general management of the music of the school.

DUTIES OF CHORISTER.

ART. 10. The Chorister shall conduct the singing of the school and give all possible instruction to the scholars.

DUTIES OF TEACHERS.

ART. 11. It shall be the duty of the Teachers: *First.* To be punctual in attendance at every session of the school, and in case of necessary absence to provide a substitute and inform the superintendent of the same. *Second.* To promote the Christian education of the school, visit their scholars when sick or absent, and attend the weekly Bible Class.

MEMBERSHIP.

ART. 12. All members of the Church, and officers and teachers of the Sabbath-school, shall be entitled to membership and the right to vote.

ANNUAL MEETING.

ART. 13. The annual meeting of the school shall be held on the day of the church fast, at which meeting the officers for the ensuing year shall be chosen by ballot.

AMENDMENTS.

ART. 14. This Constitution may be altered or amended at any annual meeting of the school by a two-thirds vote of the members present.

Accepted by vote, Dec. 31, 1872.

H. R. TAYLOR, Secretary.

 AMENDMENTS TO THE CONSTITUTION.

FIRST. Dec. 31, 1873. Voted to amend the Constitution adopted by the Sabbath-school, and give authority to retire a member *from* and add one *to* the Executive Committee each year.

SECOND. Dec. 31, 1878. Voted that one member be added and one retired each year on Concert and Music Committees, to be chosen in the same manner as the Executive Committee. The number on each committee to be three.

THIRD. Dec. 30, 1882. Voted to amend the Constitution by adding another committee to be known as the Library Committee, and to consist of not less than five members to be elected for five years, one retiring and one chosen each year. It shall be the duty of this Committee to examine and accept all books to be added to the Library; to have charge of all books belonging to the school; to remove objectionable books; to loan books not generally used; and, with Pastor, Superintendent and Librarian, to purchase books as they may be needed.

The method of instruction in this school has been similar to that pursued in other schools. In the first year of its

existence, there were used as text books : The Bible, Watts' Psalms and Hymns, Assembly's Catechism, Watts' Divine and Moral Songs, Watts' Hymns for Infant minds, and the New England Primer.

As early as 1854 the plan of Uniform Lessons for the whole school was adopted. A lady, Miss Emma Porter, at that time one of the teachers of the school, compiled a series of lessons, the text being taken from the Old and New Testaments alternately. These were printed on a slip of paper in the form given below, and one given to each scholar. I copy from the sheet for 1855.

<i>Date.</i>	<i>To commit.</i>	<i>Subject.</i>	<i>For Reading.</i>
May 13.	2 Peter i, 19-21.	The Bible. Its Divine Inspiration.	2 Peter i. Deut iv, 14-40
" 20.	Genesis ii, 1-3.	Narrative. The Sabbath and its design.	Genesis ii. Luke vi, 1-12
" 27.	Rom. iii, 1-12.	Doctrine. The character and condition of man.	Romans iii. Genesis iii

This plan was necessarily abandoned in 1865, Miss Porter removing from town, and no one being found to take her place. In June, 1869, the lessons prepared and furnished by Adams, Blackmer & Lyons of Chicago, having come to the knowledge of the Superintendent, he brought the subject before the teachers, and they at once adopted them for this school.

In 1873 they commenced, with the majority of the schools in the States and Canada, The Seven Years Course of Bible Study, now called the International Series, using the slips furnished by the American Sunday School Union. We are still studying the International Lessons, at present and for the past two years, using Peloubet's Series.

The earliest record we find of a library is in 1830. At

that time the teachers were in the habit of going to the library and selecting books for their pupils. In 1843 we find the system of tin tags, hung on the library door over the scholars' number, to be the one in use. This answered admirably for a time, not a book being lost under this system; but the school outgrew it, and then the books were carried around the school in baskets, each scholar being allowed to select for himself. So many books were lost by this method that in 1869 the plan of taking books from the library by numbers was introduced. At this time the library was renovated and enlarged, upwards of \$250.00 being spent in the purchase of new books, fitting the library case, &c. Then each scholar was furnished with a card for numbers, and a catalogue of the books, and no one was allowed at the library except the Librarians. This answered a very good purpose; but it was found necessary to introduce one more change, and, in 1870, the tin partitions separating each book from its fellow, were put in position. The record was kept upon a card provided for the purpose, one for each scholar and teacher in the school. This plan has worked admirably ever since, scarcely a book being lost.

In 1873 it was found that the library needed renovating. It had now increased to about one thousand volumes, among which were many works of inferior merit; the case also was becoming too small to contain them. In view of this fact the Librarian and Executive Committee, with the advice and consent of the officers of the Association, decided to give themselves a wider field from which to select books, and, abandoning the original intention and design of Sabbath-

school libraries, that of furnishing Sunday reading to the children, they resolved to aim in their selections at good, pure reading of acknowledged merit, leaving the question of its appropriateness for Sunday to the decision of the parents. They accordingly placed upon the shelves books of travel, science, and also of fiction, not specially religious. At the same time those books more suitable for the younger scholars were catalogued by themselves, the pupils being furnished with a colored card. A Teachers' library was also added, some \$75.00 being expended in the purchase of new books, the library numbering in all 616 volumes.

Later, the following amounts of money have been expended in books: January, 1878, \$152.00; December, 1880, \$140.80; March, 1883, \$59.70. The Library now numbers about one thousand volumes.

ERRATA.

On page 11 4th line from the bottom "1776" should be 1775.
On page 24 12th line from the top, (211) should be 21.



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LIBRARY OF CONGRESS



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